

## Corporation initiated centre, says Bell

by Craig Toomey

The establishment of a Centre for the Study of Regulated Industry was first proposed by the president of Bell Telephone, Jean de Grandpre, according to Principal Robert E. Bell.

Bell said yesterday that de Grandpre offered to contribute a large sum of money to the McGill Development Program if it was earmarked for such a centre.

De Grandpre, who is also a member of the McGill Board of Governors, made the offer at a private meeting with Bell early last year.

Asked why such an offer was accepted before the proper academic procedures were followed, Bell said "when someone offers you money like that, you should do nothing else but accept it on the spot." Bell added that if the proposed Centre is not approved by Senate or the academic faculties "we'll send the contributions back to them."

Dale Thompson, Vice-principal of Planning, told the Daily yesterday that "C.F. Harrington, Chairman of the McGill Development Program, stepped ahead of himself in accepting the three corporation pledges on the understanding that they would be used 'exclusively' for setting up the proposed Centre."

**"When someone offers you money like that you should accept it on the spot." —Bell.**

Thompson said that the pledges should not have been accepted without first consulting Senate or the academic faculties.

He denied that he made the statement "the cheques are cashed, but the money has not been accepted" at a January 22 Faculty of Arts meeting. He attributed the statement to "some other academic."

Thompson explained that after de Grandpre had expressed interest in the Centre, "Principal Bell asked the staff to draw up some proposals with the co-operation of the various faculties involved." He added that a proposal submitted by Professor Walter Balke of the Faculty of Management was eventually accepted and sent to the companies for examination.

"But over the summer, the companies took the initiative and sent the initial checks to the Development Program, which were accepted by Mr. Harrington without our consultation," he said.

**There will be a Daily staff meeting today at 5 pm to discuss the possible merger of the Daily with the Gazette. Be there.**

Thompson said that this caused "a very embarrassing situation for the administration." He added that he had to go back to the companies and tell them to "be patient" while the proposed Centre went through the normal academic channels.

A proposal by the Faculty of Graduate Studies and Research on "The Elements of a Research Policy for McGill University" was submitted to Senate yesterday, but was not discussed due to lack of quorum. The paper presents outlines for accepting "Defence Contracts," "Commercial Contracts" and "Consulting"—the issue of the proposed Centre would have been discussed.

Thompson denied that the corporations would have control over the research being carried out in the proposed Centre. At a meeting held yesterday between administrators and faculty members to discuss the Centre, Thompson discussed the need to set up an advisory board to "ensure that the academics will be in full control." Thompson said this advisory board "will probably consist of academics and representatives from industry and government 'in a two-to-one ratio.'"

Thompson said that it is still not clear "whether or not we will accept the proposed plan for the Centre." He added that "if it is accepted it will certainly benefit McGill."

Thompson suggested that "the best thing to do now would be to set up a model of the

Centre for the first year and decide whether or not it is beneficial after that test period."

## Hormone linked to cancer

by Ann Kenney

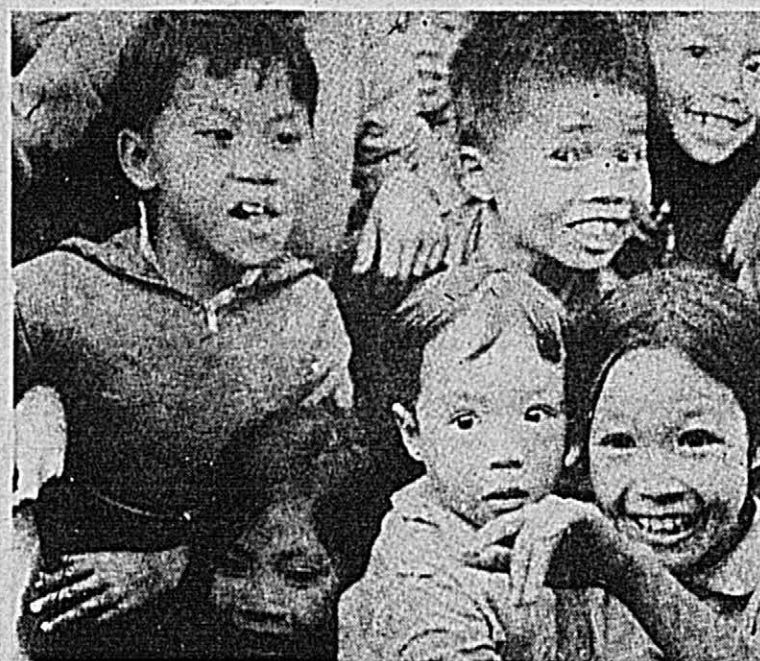
According to recent discoveries, the use of the synthetic estrogen Diethyl Stilbestrol (DES) to prevent miscarriage causes abnormalities and occasionally cancer in young women who are exposed to the drug during their fetal development.

The drug was hailed in 1948 as an answer to various problems in pregnancy including miscarriage, diabetes in the mother, and other complications. It was believed to produce healthier babies and to "protect" the pregnancy. DES was used widely in the United States throughout the 1950's but use tapered off in the 60's; its use in Canada appears to have been much less prevalent.

The dangerous aspect of DES first came to light in 1970 when "clear cell" carcinoma of the cervix and vagina was discovered in teenage girls in Boston. The cancer is rare in itself, and its development in women 25 years of age or younger was practically unheard of.

It was soon discovered that the mothers of these women had taken DES during their pregnancy and the effect of DES on the developing embryo was directly related to the cancer discovered in the maturing women. This was the first clear evidence in medical history that a hormone can cause cancer.

Since the discovery of the detrimental effects of DES considerable work has been done to determine how many women have been exposed to the drug and the risk they have incurred by exposure. It is estimated that when DES use was at its peak in the 1950's there were 50,000 live born females exposed to the drug each year. Since then the number has dropped considerably because of the growing tendency to give pregnant women as little medication as possible.



See page four for a progress report on the Democratic Republic of Vietnam.

In addition to cancer, which is extremely rare, there are a number of benign lower genital tract abnormalities attributed to DES. The most common is vaginal adenosis, patches of cervical-type tissue on the vaginal wall instead of the normal squamous tissue (skin).

In a normal embryo, cervical-type tissue is present in the vagina during early development, but it is replaced by squamous tissue by the eighteenth week of pregnancy. Apparently the presence of DES prevents this normal development. The danger of cancer arises in the pubertal and post-pubertal years, and is probably triggered by the presence of female hormones.

By using sensitive detecting devices such as a colposcope, which magnifies the surface of the vagina and cervix, vaginal adenosis can almost always be detected even when it occurs beneath the skin. The obvious concern that is felt about this benign abnormality is its tendency to progress to cancer. Right now it seems that this occurrence is extremely rare. Although 90 to 100 per cent of the women exposed to DES exhibit some abnormality, the number who will develop cancer is much less than 1 per cent.

Other benign complications include transverse ridges, which are foldings in the lining of the vagina, and several cervical abnormalities.

The extent of DES use in the Montreal area is still unknown but it was probably very limited, according to Dr. Mary Ellen Kirk, a pathologist at the Montreal General. "As far as the cancer goes, I don't know of a single case in Montreal," said Kirk.

She said that any woman between the ages of 15 and 30 who knows or suspects that she was exposed to DES should see her gynecologist for an examination and discussion. She

added, however, that some gynecologists don't know very much about it. Kirk said that two thirds of the women who are initially concerned about exposure to DES discover that their mother actually took some other drug hormone.

Kirk also emphasized that "the evidence is quite strong that exposed females have an exceedingly small risk of developing serious problems." She said that if benign abnormalities are present, the women should take the responsibility of having regular and thorough check-ups twice, rather than once, a year.

There is no evidence that males are affected by pre-natal exposure to DES, although the theoretical possibility exists that the embryological remnant of female genitalia in the prostate could be affected.

DES is still available on the market as a post-coital contraceptive (the morning-after pill). It is extremely effective in preventing implantation of a fertilized egg. Because of the harmful aspects of DES, the Second Report on Oral Contraceptives to the Health and Welfare Department of Canada recommends that it only be used in emergency situations. The report also suggests that if a woman is given DES to prevent implantation and it doesn't work, the possibility of abortion should be considered.

Interestingly enough, DES is also used to cause cattle to reach market weight faster and on less feed. The meat is also said to have a higher protein-fat ratio. Although only traces of the DES can be found in beef, DES has been taken off the market and replaced by other growth-stimulating chemicals. The presence of DES in US beef being shipped to Canada has been the cause of a minor trade war between the two countries.

### ENGINEERING BLOOD DRIVE TOPS GOAL

The Engineering Faculty Blood Drive exceeded their 1000-pint goal last night, finishing with a record 1155 pints, compared with 952 pints donated last year. Co-chairmen Dave Gencher and Soly Haboucha attributed their success to good publicity (via radio, the McGill Daily, numerous posters, and their "Blood-mobile") and much hard work on the part of staff and volunteers.



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## Racism in Quebec

# "Pepsi jokes" and other myths die hard

by Julian Sher

Remember those "pepsi" jokes we used to crack in the high school washrooms—everytime someone did something stupid, we'd call them a "frog?"

And then there were the snowball fights with the "Frenchies" from the next block. I can recall one time when only our swift feet saved us from getting completely creamed.

English-Canadians are notorious for their belief in the "sanity" and supposed tranquility of Canadian society compared to the turbulent violence in American cities. "How fortunate we don't have the problem with the blacks," is the way the Westmount cocktail circuit would put it. The same idea is expressed in more subtle ways by others, but the underlying conviction that Canada is somehow immune from national inequality remains.

The American/Canadian dichotomy reaches such hypocritical levels that government spokesmen like Immigration Minister Robert Andras or Indian Affairs officials write off every indigenous protest by native peoples or Black Canadians as an "import" from "American" influence. Witness the charges that the American Indian Movement was behind the Kenora uprising.

And yet, one cannot help wondering if this false sense of superiority to the U.S. serves to deflect awareness from the real ugliness of Canada's social system, based from the start on national inequality. Leaving aside for the moment the racism against Black people in Nova Scotia, Montreal and other regions, or against the native peoples be it in James Bay or British Columbia—which alone

could fill volumes with facts on injustices—consider the question of Quebec.

### English chauvinism

Growing up in English Quebec, it's not hard to understand how deeply imbedded chauvinism is among anglophones. With two large newspapers, two local TV stations, several radio stations and all the rest, it took me quite a while to realize that the majority in this province don't speak the same language I do. My friends and I used to get upset when a cop or a bus driver couldn't understand our questions. The francophones from the nearby school were something unknown, at worst, something to be feared, at best, something to be laughed at.

Of course, the history we were taught in school didn't do much to break down the barriers between the two peoples. The myth of Confederation—that some nice English and French gentlemen shook hands and decided to build a united nation—was hammered in quite persistently. French nationalists were portrayed as somewhat akin to fanatics.

A popular conception was that Quebec people were kept "backward" by the reactionary Catholic Church. That the clerical authorities impeded any social progress is undoubtedly true. But no less true is their hand-in-hand collaboration with the English conquerors in the 18th century, their support for the merchant elite in the 19th century and the consistent backing they got from the ruling anglophone establishment all through the years.

### Opposing Confederation

Nowhere was there mention of the bonds between the French and English common people during the 1837-8

uprisings. There was hardly a word about Quebec's opposition to Confederation, much less any explanations of its reasons. Examining the widespread demands of the Quebec people for a union with English Canada, based on equality between the two nations, would have led to a better understanding—and possible support for—francophone demands today. That probably explains why such a study was absent from textbooks. And it's not just the history courses. The 15 odd years of French we get in public school is somewhat farcical—how many of us got 80 per cent in French orals but couldn't ask a stranger on the street any more than his name? In Parisian French at that!

Ah, some of us might say, all these things were in the old days. Textbooks are getting better, and besides, they always teach you garbage in high school. Once you get out, the myths die quickly.

If only it were true. Not only are things not getting better fast enough—French courses are now seen as somewhat more important than gym class, with immersion schools providing better training in the second language for still only a minority of students, and even then, French and English kids are still kept apart. But more importantly, there are more powerful myths that are far from dead.

### Racism and Bill 22

Like the one about "bilingualism." As a Daily series on Bill 22 pointed out last October, government reports and other studies show that many francophones are still forced to speak English on the job: that the social pyramid still is increasingly anglophone as you move to the top; that forced assimilation of francophones

and growth of the anglophone minority at the expense of the francophone majority is continuing.

The commercial press and establishment institutions are still guilty of promoting myths that obscure the national oppression of the Quebec people. Racist statements by McGill spokesmen—and more liberal comments which give a little in order to keep a lot—are a matter of record. The current campaign by big-wigs in the WASPish Protestant School Board against Bill 22 is another fine example. That the bill—an attempt by Bourassa's unpopular regime to co-opt Quebec people's sentiments for equality by making token efforts to change things—is a monstrous sham and unjust towards immigrants is unquestionable.

But the PSBGM's squeals about anglophone "rights" (would not "privileges" be more accurate?), and a legal slush fund whipped up by anglophone leaders are quite another thing. Almost unnoticed but encouraging is the protest by a committee of Montreal Parents' Associations, blasting the board for trying to pit French against English without taking into account just demands on both sides.

All of which is not to say that national chauvinism on the part of francophones towards "les maudits anglais" is non-existent. It is, however, not as prevalent—and much more understandable—than the chauvinism of too many English-Canadians.

### Who gains?

The question we have to ask ourselves—especially English students who are going to go on and form the core of Montreal's anglophone community in the near future—is who does all this

division and bitterness serve? Not the francophone worker who has to fight—as the Firestone strikers did—to get French as the working language.

And certainly not the unemployed or poor anglophones in Point St. Charles who face the same battle against the government for daycare centres, proper health care and living conditions as their francophone counterparts in St. Henri. Nor the anglophone CEGEP students who remain largely isolated from the French students as both groups face cutbacks and attacks by the state.

It's the big fat cats who benefit from seeing French fight English instead of working people in both nations joining to hit back at the monopolies. It's the Firestone Company from the U.S. that can make profits by underpaying Joliette workers—and gets worried when its Hamilton workers walk out in solidarity with their Quebec fellows. It's the G. Arnold Harts of United Aircraft, the George Westons who bring us higher food prices, it's the Bourassas and the Trudeaus and the big monopolies they protect that seek so hard to keep Canada's two nations apart.

If we're sick of those snowball fights with the "Frenchies," the "pepsi" jokes and all the rest of the chauvinism that—like all racism—only serves to make people with little power feel they have more than someone else, then the answer has to be unity. But it's got to be unity based on equality, not the unity Canada's rulers imposed on the Quebec people when they dragged Quebec into Confederation. It can be joint effort—by members of both nations—to build equality without privileges for either nation.

## Montreal Theatre Lab:

# A blind date for the audience

by Charlie Clark

"Who gives a shit about culture in Canada?" says Alex Hausvater, a local dramatist whose disillusionment with the McGill drama department led him to start the Montreal Theatre Lab, the only experimental theatre in Quebec.

Hausvater's production of Dutch writer Lodewijk de Boer's "Seven Ways to Cross a River" is soon to open in Montreal as the final part of a trilogy of works by foreign playwrights.

Using a scenario for only seven actors, "Seven Ways to Cross a River" is actually a collective creation which attempts to "recreate the purity of a dream" as actors alternate between the dream world and the real world of a circus

performance. "You destroy a dream when you try to analyze it," explains Hausvater. "A dream doesn't stop once it's established and we're interested in what happens to the dream once the sleeper quits."

In producing the other two plays of the trilogy, Hausvater's Lab attempted, in "Medea," to recreate the inner vision of the Greek woman as she performed the ritual of killing her children, and in the play "They Put Handcuffs on the Flowers," to portray the imagined dreams of Spanish prisoners in Franco's jails who resorted to dreaming as their only weapon and escape.

Hausvater's theatre uses dance, pantomime, sound effects and other improvisation

to "create a combination of utopic abstract and humorous satire." This takes an extraordinary kind of actor who is willing to "be created" during the production, unlike actors in commercial theatre who are often typecast for life the moment they get out of acting school. "These actors have to be well-developed physically and emotionally so that they are willing to gamble and not hide themselves like many commercial actors do," he says. "They have to be experimenting in everyday life."

In experimental theatre, the idea is to create an atmosphere of helplessness so that the audience and the actors are forced to inter-relate. "It's sort of

Continued on page 6



Alex Hausvater [right] of experimental Montreal Theatre Lab "creates" the character of actor Gary Chips [left] as they inter-relate with the audience.



by Patrick Bolland

Deep in the bowels of the state department in Washington, the bureaucrats are dreaming up all kinds of schemes to discredit the growing movements in the Third World for the end of U.S. Imperialism. They are staging coups, infiltrating progressive movements, and at another level, doing their utmost to ridicule the spokesmen for revolution.

Simultaneously, in the back offices of the department of foreign affairs in Pretoria, South Africa, all the stops are being pulled out to let the world know that South Africa is a haven of peace in an otherwise war-torn continent, that apartheid is the choice of the republic's blacks, and that any change in the status quo would threaten both the western alliance and the peaceful process of social change in southern Africa. Just look at the shambles in Black Africa, and anyone but a fool (they say) must agree.

It would be hard to see how the interests of the state department and the South African government could be better served now than by ensuring as wide a distribution as possible of the film *Idi Amin: an autoprotrait* (now showing at the Villieray Cinema in Montreal).

The film is, by any yardstick, fascinating, riotously funny, and horrifying. It is a portrait of an apparent schizophrenic who has been given control over the destinies of Uganda's 10 million people.

*Idi Amin* is a documentary film made by Swiss film-maker Barbet Schroeder and Idi Amin himself (whom the credits also say is responsible for the music!) Amin seems to have had a ball making the film. With the spotlight turned on him, he is happy to pour out his soul for the viewer.

Amin sees his role as uniting black Africa with the Arab world. His arch-enemy is Israel, and he shows us with great glee his paratroopers preparing to attack the Golan Heights—by jumping out of a junked bus (read: balling out of the plane) and tumbling down a children's slide (read: landing from parachutes).

Little matter that Uganda has neither the transport planes nor the parachutes for the invasion; Amin is giving us superb farce in the tradition of the Keystone Cops or Marx Brothers at their best. The navy is preparing to invade Israel, Amin tells us. That Uganda is land-locked doesn't disturb him one bit.

There are many lines worth quoting. Amin tells his ministers in a cabinet meeting: "All of you are in high governmental positions. Your duty is not to be weak like a woman—women cannot talk—you must be strong like a minister." To the president of neighbouring Tanzania, where Amin's predecessor, Milton Obote, was granted asylum, Amin wrote: "If you

*Idi  
Amin:  
funny,  
fascinating,  
and  
horrifying...*

were a woman, I would marry you, but since you are not, this question does not suppose itself." And another Amin quote: "The Israelis are trying to poison the Nile."

Amin, of course, is more than a joke; when he says "I dream what will happen tomorrow and it always happens," there is a bitter truth behind it. No one in Uganda is outside his grasp, and when the mood touches him, heads roll. Although the film does not show us the gory details, the innuendos are very powerful. —Amin tells his cabinet: "If I see a minister is a coward, I kick you out automatically from my office... wherever you hide I will find you." (One of the cowering ministers in the film was found face-down in the Nile two weeks after the filming was completed). In a philosophical vein, Amin tells us: "If you tackle me, you can do yourself harm (Ha! Ha! Ha!) We have to win by knockout! (Ha! Ha! Ha!)"

There is one superb scene in the film that had the whole audience rolling in the aisles. Amin boasts that he has collected 43,000 shillings for the "Save the British Fund." He has written former Prime Minister Edward Heath to tell him to send over a plane to pick up the money and a bunch of cows and goats, which are being fattened up to be sent over to Britain. Three tons of vegetables are rotting, and not a word from Heath in reply to the generous offer!

Given the poor coverage of African affairs in the major media, much of the audience is "discovering" the New Africa (and "Third World radicalism") through this film. Given the low consciousness of the audiences in industrialized countries about the problems facing newly independent states, Amin will be seen as a standard-bearer of the new breed of leaders.

Here, the faults in the film are ones of omission rather than commission. By failing to put

*Idi Amin* into a correct perspective, and particularly in omitting any reference to the legitimacy of the struggles against U.S. Imperialism of which Amin sees himself as a spokesman, the film provides ideal propaganda for the state department in Washington and the South African Information department.

Particularly salient in terms of what the film fails to mention is the manner in which Amin came to power in 1972. There is considerable evidence that Milton Obote, Amin's predecessor, was deposed not so much because of "popular discontent," as the film pretends, but because the socialist path he was laying out for Uganda conflicted with the interests of the U.S., British, and Israeli governments, each of whom had a major stake in keeping Uganda "democratic." (Amin's subsequent about-turn over Israel does not contradict this view at all; he simply found out that his material interests would be more amply satisfied in supporting Libya and Golda Meir.)

From Amin to Africans-in-general is only a short jump psychologically. Herein lies the frightening consequences of such a film. By implying that Amin is a representative anti-imperialist leader in Black Africa, Schroeder is in effect spreading racist ideology among Western audiences and is discrediting legitimate anti-imperialist movements.

*Idi Amin* was born around 1925 and had an undramatic childhood. He joined the King's African Rifles during the Second World War and saw service in Burma. Ugandan heavyweight boxing champion from 1951-1960, he also was an enthusiastic rugby player.

He was chosen by the British as "officer material" and promoted to *effendi* in 1959. Commissioned in 1961, he became a major in 1962, when Uganda gained its independence. During the early 1960s, he underwent military training in Israel, where he obtained his paratrooper wings.

In 1964, he became second in charge of the Uganda army and Obote's trusted lieutenant. Also in 1964, he was implicated in gun-running and gold-smuggling between Uganda and the Congo, but this involvement was hushed up because of his popular following within the army.

In 1966, he became Commander of the Ugandan army and in 1972 seized power, while Obote was attending a meeting of Commonwealth prime ministers in Singapore. In 1973, he declared "economic war" to liberate Uganda from imperialism.

One of the major elements in this plan was the expulsion of Asians.

# Viet Nam:

*This article is reprinted from the Guardian, a weekly American newspaper. It is based on information learned during a one month visit to Vietnam late last year by Guardian editors Irwin Silber and Jack A. Smith.*

The Vietnamese dictatorship of the proletariat excels in meeting the fundamental needs of the people under the most difficult circumstances.

In the areas of health, education, welfare, childcare and the status of women and minority peoples the DRV is an advanced and sophisticated nation far superior—in terms of its concern for the masses of people—than any of the rich capitalist countries.

But by any exclusively material standard, the life of the people of North Vietnam is still a poor one.

In the countryside, where the great majority of the people live, the housing consists of thatched-roofed huts with no electricity, running water, plumbing or stoves.

In the overcrowded cities, families are crammed together in small apartments, affording hardly any privacy. Where electricity is available, it is often evidenced by a single bare lightbulb.

It will be many years before the housing problem is solved, although an impressive beginning is being made in Hanoi, hampered though it is by shortages of building materials and funds for investment.

The nearest thing to a luxury in the lives of the people are the occasional imported motorcycles seen in Hanoi. Some families cannot yet afford a bicycle for every member.

Government workers, intellectuals and factory workers are generally better off than the peasantry economically, reflecting their higher wage standards, but distinctions are narrow. As in other socialist countries, wage differentials exist.

A factory worker, for instance, may earn between 40 and 100 dong a month, depending on seniority, skill and hours worked. A journalist with a college education earns between 52 and 192 dong a month. Managers of enterprises earn more, as do some other categories, but the society has been basically leveled. As far as we were able to observe there was no strata of the bureaucracy that has become enriched, or has unusual privileges, as in the USSR.

## BASIC SECURITY

Vietnam is short of food but imports enough to ensure the masses with basic nutritional requirements. It will become fully self-sufficient in food in a brief period of time. There is no hunger. Clothing is very simple, functional and adequate. "Stylishness" in the Western capitalist or East European mode does not exist.

Given the poverty, manual nature of the work, limited access to running water and other facilities, we were impressed by the neat, clean and well-groomed appearance of the masses of people.

The people enjoy considerable democratic freedom and the nation as a whole, judging from the individuals we encountered, seems quite relaxed, tolerant, uninhibited and cheerful. The people seem to care about each other's welfare and happiness and neighbor often helps neighbor in a way unknown in capitalist or other nonsocialist societies. The physical warmth of the people is apparent.





# The road to reconstruction

Young couples often demonstrate affection for each other in public and friendly handholding between and among the sexes is a common sight.

Crime is not unknown in North Vietnam but it is generally on a petty and insignificant scale. Religious freedom is fully observed.

Socialist and nonsocialist literature is available in bookshops. In addition to Vietnamese political writings (primarily Ho Chi Minh and Le Duan), the works of Marx, Engels, Stalin and Mao are offered, among others. Vietnamese and non-Vietnamese fiction and plays are also available, including translations of some American works (Arthur Miller is a frequently read playwright, for instance). No decadent or antiworking-class material is permitted, of course. Nhan Dan, with a circulation of 200,000, is the most frequently read newspaper (its circulation could be a million but a severe paper shortage has reduced the press run). There are some 150 newspapers and magazines published in Vietnam, including 30 provincial papers.

## LIFE AT SCHOOL

Among the DRV's many social achievements, its educational system stands out. Illiteracy, which was widespread, was eliminated in a short period of time after the revolution. Today, even in the most severely damaged areas, every child goes to school.

The socialization-education process begins at the age of two months, when all Vietnamese children attend day-long childcare institutions. At ages three and four they attend nursery schools. At five and six they are in kindergarten. Primary school is from grades one to four, secondary school is from grades five to seven and high school is from grades eight to 10. Schooling is free.

During a visit to the Kim Lien kindergarten in Hanoi, which opens at 5:30 am and closes 12 hours later, six days a week, we observed the children going through their daily routine which includes reading, writing and arithmetic, cultural activities and lessons in elementary patriotism. As in all Hanoi, the school had been evacuated and the children dispersed throughout the countryside during the air war. We were told by the school director that this experience produced "no lingering anxieties" among the students. The children are generally cooperative and physically hitting each other is "extremely rare."

Criticism and self-criticism is practiced at even this early age. The entire class will make a comradely criticism of the student who is not making progress. Each class elects a leader who conducts the criticism sessions and teachers try not to intervene in the process. Children are "graded" each day as to their cooperativeness and general progress by receiving a little card from the teacher placed in an appropriate slot in a wallboard. The child who has not done well simply does not get the card, which says something to the effect that the child has been a good student for Uncle Ho. At the end of a week, "best" cards are distributed. Parents are often consulted about children who are not making adequate progress.

A certain amount of "channeling" along sex lines was observed, with the girls tending to be encouraged to play with dolls and the boys expected to participate in more athletic games. All kindergarten teachers are women with the number of men teachers escalating to about half by the time of high school.

North Vietnam's system of medical care extends throughout the country from the cities to the smallest hamlet. It is free to all. Doctors, about half women, attend six years of medical school in addition to four years of college. (Only one out of 16 applicants is accepted into medical school.) The DRV has wiped out all epidemics and widespread social diseases and no one goes without adequate medical attention.

Women have achieved basic equality in revolutionary Vietnam. Compared to the plight of women under French colonialism or in earlier feudal periods the modern Vietnamese woman is light-years ahead. Special attention appears to be paid in government propaganda to emphasizing the equal role of women. They receive equal pay for equal work and appear to be well-integrated in agricultural, manual and intellectual work. Special laws mandate that in most decision-making or managerial positions women must comprise at least 30 to 50 percent of



the members. Women have full democratic rights in all areas of society and apparent equality at home. The right to an easy divorce is guaranteed and in most cases it is the woman who initiates this move. Women have the right to free abortion. The countrywide system of childcare facilities greatly enhances the possibilities of women taking part in all aspects of economic life and the women of Vietnam take advantage of this social gain.

Vietnam is a country of many minority peoples, generally small in number but varied in nationality (over 60). They suffered extreme oppression before independence. Since 1945 a series of laws has been enacted fully protecting national rights. The good aspects of the old culture have been retained, along with emphasis on preserving the languages and having minorities represented equal to their number in all areas.

We visited one minority area southwest of Hanoi near the Laos border. A total of five groups, amounting to 60,000 people, live in this area. In this area native Vietnamese are a minority, exceeded in number by the Muong people and followed in number by Thai, Dao and Chinese peoples. Tucked away in the mountains, the area was bombed "only" three or four times. The two principal languages taught in the local school were Muong and Vietnamese. (Vietnamese is always the second language.) In their daily life the Muong people—who physically resemble Vietnamese but among the women wear their national dress of a long sarong—use their own language.

We asked a member of this minority to explain what was meant by the Vietnamese who had told us that the "good" aspects of national culture were preserved while the "bad" were criticized and rejected.

"For instance," we were told, "our people practiced racial separation. Also, our people retained feudal habits from the very old days and some new bad habits imposed upon us by the French. In addition, our people strongly resisted 'modern' techniques and worshiped ghosts or spirits. Thus, in this case, although we still dance and sing in our dialect, all the old superstitious dances and stories have been eliminated."

"Another example is the women of our nationality," she continued. "In the past women were very oppressed, were beaten by their husbands (who practiced polygamy), were prevented from getting a divorce unless the husband consented and were confined to the home and taking care of children. Now, about 35 percent of our elected leaders are women, a proportion that is going up. The community provides us with childcare and all women work on the farms and in the handicraft factories. We get the same wages as the men, too."

"Even with all this we must work hard to get rid of the feelings of inferiority that were bred into Muong women for centuries. The government helps us in this in every way."



## VIETNAMESE NEW YEAR CELEBRATION [TET 1975]

The Union of Vietnamese in Canada is sponsoring a New Year's celebration which includes a Vietnamese buffet, songs and dances, and a play, "The Two Trung Sisters," which describes a struggle for independence led by two sisters in 40 AD. Saturday, February 15 at 19:00 hrs. Contribution: \$3.00.



## What's What

**SOUTH ASIA STUDENTS' ASSOCIATION**  
General meeting Thursday, February 13 at 6:30 pm, Union 327. Please bring your membership card. Refreshments will be served.

**EAST ASIAN STUDIES ASSOCIATION**  
All members urged to attend. Plans will be discussed concerning the film series, study groups and visiting CEGEP students. East Asian Studies Centre, room 306 Friday, February 14 at 3:30 pm.

**HELLENIC ASSOCIATION**  
Excursion to Quebec, Sunday, February 16. Call 392-4705.

**LATIN AMERICAN SOCIETY**  
General meeting for old and new members. February 13, 5 pm, Union 307.

**BRIDGE CLUB**  
Duplicate game scheduled for Tuesday, February 18 has been cancelled due to the Winter Carnival.

**FILM WORKSHOP**  
"A Day in the Death of Ermo Woods" and "The Fantastic Sublimation of Mr. Theatre Snow." Shooting commences February 26. Actors, props, costumes and make-up needed. Contact Film Society or REIFLER/SEFNI.

**WOMEN'S UNION**  
Meeting to discuss feelings as feminists and goals of organization, Tuesday, February 18, 7:30 pm at Women's Union Centre, Union 457-458.

**McGILL JEWISH SINGLE GRADUATE ASSOCIATION**  
Valentine's Day dance, February 14, 4760 Cote des Neiges. Call 489-9936/688-0745.

**PSYCHOLOGY STUDENTS' SOCIETY**  
Dr. Hans Selye, Director of Experimental Medicine at the University of Montreal, will speak on "The Stress Syndrome." Tuesday, February 18, 8 pm L132.

**STUDENTS NEEDING ALTERNATE GOALS**  
Discussions, lectures, workshops for stu-

dents who have returned to school after some interruption in their education. Meetings every Thursday, 12:15 at McGill Counselling Service. **McGILL OUTING CLUB**

MOC marathon in Shawbridge, Sunday, February 16 for beginning and expert skiers. For more info call 392-8953 or at office, Union 416.

**L'ASSOCIATION DES ETUDIANTS FRANCOPHONES DE L'UNIVERSITE MCGILL**  
Samedi, 15 février, soirée et danse à la cidrerie CPO; renseignements à notre nouveau local, au sous sol du centre des études Canadiennes (françaises, 3475 Peel; de 12 à 14 heures, chaque soir de la semaine).

**PLAYERS' CLUB ET I'A.E.F.U.M.**  
Presentent vendredi le 14 février à 20:00 heures, "La Visite au Musée," un panorama du théâtre Québécois, au Sandwich Theatre, au troisième étage de l'Union Centre. Gratuit.

**SOUTH EAST ASIA STUDENTS' ASSOCIATION**  
Films "Sanjuro" and "The Hidden Fortress" and others. Friday, February 14, 4-11 pm, 304 McConnell Engineering Building. Admission \$1.50, members \$1.00. Advance tickets, 842-6303.

**WOMEN'S BADMINTON**  
Entries should be made for doubles tournament before 4 pm, Monday, February 17. Sign up in locker room or phone WAA office, 392-4547. Competition will be February 18 and 20 4-5:30 pm.

**McGILL OUTING CLUB**  
Ski trip this Sunday, February 16, to Owl's Head. Buses leave Roddick Gates at 7 am. Tickets \$7.75 at Union Box Office.

**CHINESE STUDENTS' SOCIETY**  
Films by Felix Greene, "One Man's China" (4 parts) FDA auditorium, February 14, 8 pm. (Documentary films from Taiwan cancelled.)

**ISLAMIC SOCIETY OF MCGILL**  
Second discussion group meeting, Saturday February 15, 1830, 3:30 pm. M. Husien will speak on "The Community of Prophet." Juma prayer will be held in Union 307 at 1:30 pm.

**WINTER CARNIVAL**  
Sign up for spaghetti eating contest, snow sculpture, sleigh ride, dating game (for sexist and non-sexist alike), Carnival Krawl etc... Stickers and tickets on sale Union B24, 392-8911.

## Today

**Latin American Society:**  
General meeting, Union 307 at 5 pm.

**Winter Carnival:**  
Sign up, all you spaghetti lovers, for the Spaghetti Bowl (teams of five) in Union B24. \$100 First Prize.

**Car Rally:**  
Sat. Feb. 22 starting from Roddick Gates. Cost: \$5.50 (includes admission for one to the dance). Sign up in Union B24.

**Japanese Students' Society:**  
Important meeting to plan the ISA International Week and a ski trip. ISA office, 7 pm.

**Lambda Chi Alpha Fraternity:**  
Free hot meals at 1 and 5 pm. Come to our party Friday or Valentine's Party, Saturday, 3505 Peel Street, 288-6717.

**Students Needing Alternate Goals:**  
Meeting for those interested students who have returned to school after some interruption of their education, at 12:15 pm in the McGill Counselling Service office.

**English Department Film Series:**  
Third in a series of erotic films. "Porch Aerobics," L132 at 1 pm. Free.

**Middle East Study Group:**  
Weekly discussion tonight on the "Decade Prior to Israel's Independence." At 8 pm, 3460 Stanley St., 3rd floor.

**Old McGill '75:**  
Meeting for all those who signed up for layout, at 3 pm, Union B45.

**South Asia Students' Association:**  
General body meeting at 6:30 pm, Union 327. Bring membership card. Refreshments will be served.

**East Asian Studies:**  
Professor Robin Porter speaking on "Industrial Welfare on China" with reference to former exploitation of women and children in factories. Lecture room of Fine Arts Department, top floor of Arts Building at 3:30 pm.

Continued from page 3

a blind date" says Hausvater. There is no stage since the seating is part of the set. The play often begins out on the street or in the foyer and at the end of the show, the audience can be asked to participate in a rehearsal for the next performance.

Hausvater's audience has had some extreme reactions to his productions ranging from violent attacks on the actors to religiously pawing at their clothes. His current audience is mostly middle-class, unlike those who frequented his now defunct Neo-Mythos theatre in Montreal, who were the "freaks, the progressives and the extremists."

Alex Hausvater does freelance journalism, works in T.V., film and of course, drama. He was born in Bucharest, Rumania, where after acting as a child, he went to Israel and received a B.A. and an M.A. in drama.

After founding a documentary film company and working briefly with the experimental Peacock Theatre in Dublin, Hausvater came to McGill in 1971 where he did everything for his PhD but the dissertation.

But back to this question of culture in Canada. "In Argentina, actors and theatre are revolutionary. In Canada, acting is a job and if you make money then you are an actor. The French Canadian theatre which once had such political fervor is now stagnating—putting on 17th and 18th century plays and detective stories. If there are good Canadian playwrights then I don't know them."

Hausvater's "Seven Ways to Cross a River" casts several big names in Montreal theatre—Elizabeth Mudry, Jim McGee, Linda Griffith, Percy McCleod, and Colin Bruce. It will run February 22 through March 8, Tuesday through Saturday at the Players' Workshop, 328 Rue de la Commune in Old Montreal.

## LOST CAT

### REWARD

Grey and white male, in Pierrefonds East-Roxboro, vicinity of 1st Ave., and Belvedere Park. Has a lame back paw. May be wearing pink flea collar and polka dot leash. He was lost on Monday morning. Reward. 845-2037 or 684-4485.

## A DAY IN OUR LIVES [NEW MUSIC]

7:30

**SUNDAY at GERTRUDE'S**

### SOUTH EAST ASIA FILM FESTIVAL

National Films from: Burma, Cambodia, Indonesia, Malaysia, Philippines, Thailand, Vietnam

**Feature Films: "Sanjuro," and "The Hidden Fortress" — Starring Toshiro Mifune**

Place: 304 McConnell Eng'g Bldg.

Time: 4 p.m. - 11 p.m. Friday, Feb. 14, 1975

Admission: \$1.50 Members \$1.00

A.S.E.A.S.A.  
Production

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Our group of friends meets Friday nights 9 pm. Won't you join us and become a friend too? Please call 482-0362 for more information.

# Science Students !!!

A.S.U.S. Applications are hereby called for the following positions:

### 1. Academic Committee — Faculty of Science — 7 representatives

The Academic Committee of the Faculty of Science deals with the problems and plans of curricula such as course structure and evaluations, academic responsibilities . . .

### 2. Committee on Student Standing — Faculty of Science — 6 representatives

The Committee on Student Standing deals with such matters as student records of transcript, scholarships, credit systems . . .

Please submit your name, faculty year, and telephone no. to the A.S.U.S. box at the Students' Society Office in the Students' Union NO LATER THAN

4 p.m. Wednesday Feb. 19, 1975





# classifieds

continued from page 2

Join us for a weekly celebration of the Eucharist. Simple, contemporary Anglican Liturgy. Every Fri. 1:00 Yellow Door Coffee House, second floor. Info: 392-4947.

## PERSONAL

Problem? Feel you need to rap with a rabbi? Call Israel Hausman 341-3580.

Hey Skeats! Remember the "good old days" when we used to jitterbug to "Runaway" and "Hate Off to Larry"? Well, guess who's coming to McGill for the Winter Carnival's 50's Dance — DEL SHANNON! It's almost too good to be true. Can't wait to see you there. Don't forget — Wed. Feb. 19. It's the cat's pajamas!

## LOST

Glasses lost Thurs. 6th near Management Library. Clear plastic frames tinted glass prescription, please call 392-5184 or 271-3350 (11 p.m.). Reward.

Reward offered for finder of Canadian history notes in blue spiral notebook. Possibly lost in Library. Call 842-0529.

Army type shoulder bag lost Sunday 9th lower campus. Contains ski socks and glasses, please call 691-6915 after 6 p.m.

Will the person who found my purse in the Anatomy Bldg. Fri 7th, please return I.D. Cards, contacts. No questions asked. 849-5570 after 6.

Immigration papers and personal identification cards are of little value except for the people who lose them. Kathy would like hers back very much. The wallet (red leather) she lost them in was a Xmas gift. If you find it please call 277-2714.

These ads may be placed in the advertising office at the University Centre from 9 am to 5 pm. Ads received by 10 o'clock appear the following day. Rates: 3 consecutive insertions—\$3.00 maximum 20 words. 15 cents per extra word.

## Lost Cat

See page six.



## MCGILL WINTER CARNIVAL '75

HI, SEXY..... THINK YOU'RE GOOD LOOKING? WHY NOT TRY AND PROVE IT. SIGN UP FOR THE

"SNOW WHITE AND SEVENTH DWARF BEAUTY CONTEST"

Union B-24

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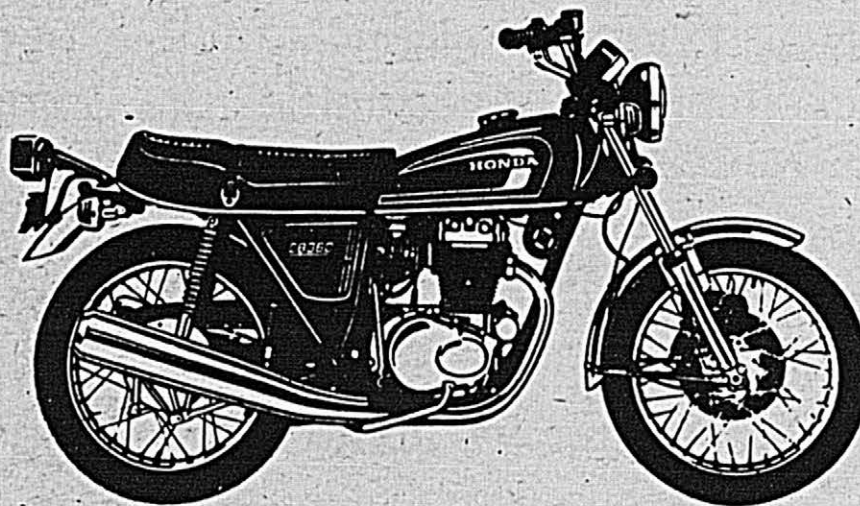
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### with Mario Giroux and Bob O'Callahan

Thursday, Feb. 13, 9 p.m.  
P.G.S.S., 3650 McTavish

Presented by The McGill  
Faculty of Music  
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